

The Address of the Rev. Mr. Grosvenor in Slavery delivered last Sunday evening, was attended by a *crowded*, and highly respectable auditory. This Address was in many respects, the best that has been delivered on that subject in this town. We refer to those parts particularly, in which he exposed the delusion of those who contend that black men are under a judicial conviction of crime, and that they are intellectually inferior to white men. We think that some of those persons who have labored under these delusions, must have felt ashamed of their ignorance of ancient history, both sacred and profane, as well as of facts of modern date; and we can hardly conceive of prejudices so deeply rooted in honest and ingenuous minds, as to be wholly unremoved by the facts, and arguments, and appeals, contained in this address.—*Haverhill Gazette.*

FRENCH SOCIETY

FOR THE ABOLITION OF SLAVERY.

[Translated for the Boston Recorder.]

We announced, some weeks since, the formation of this Society. The members of the Committee, who are mostly members of the two Chambers, were dispersed during the vacation of the Chambers, and the Society could not be regularly organized till their return.

The Committee have appropriated two sessions to the examination of the prospectus prepared by M. Passy, and ordered it to be printed. This remarkable document narrates the success of those who have advocated in England the cause of the abolition of slavery. After having shown that emancipation was demanded, among our neighbors, by men of all political parties, the honorable Deputy expressed the hope that, in France also, divers parties will consent to look only at the justice and humanity of this great question, and that men who usually oppose each other, will here unite for one purpose. The Society, which is called by the position of a great part of its members to exert a parliamentary influence for the termination of slavery, proposes also to correct public opinion by its publications. In this respect, the prospectus itself will render important services.

Among the Deputies who have assisted at the last two sessions, were M. Passy, M. Odilon Barrot, who were chosen Vice Presidents; the Count Alexander de Laborde and M. Isambert, Secretaries; the Marquis Gaetan de la Rochefoucauld-Liancourt, Victor de Tracy, Roger, Laisne de Villeveque, &c., Mr. Zachariah Macaulay, formerly governor of Sierra Leone, and two members of the English Society for the Abolition of Slavery, then in Paris, Messrs. Cooper and Scoble, communicated facts of great interest concerning the state of the British Colonies since the emancipation of the slaves. The Committee heard, with lively interest, extracts from the speech of His Excellency the Marquis of Sligo, at the opening of the assembly of Jamaica, Oct. 7. This official document is important, as it proves that the cessation of slavery in that island has not produced those terrible results, which the adversaries of its abolition pretend are inevitable.

The news from Barbadoes and Antigua was also very favorable. In the last mentioned Island, the planters rejected the apprenticeship system, and gave their slaves entire liberty at once. What powerful arguments are furnished by these facts! The planters in our colonies, like the English, represent murder and arson as the inevitable effects of emancipation. The expectations of the latter have been disappointed. Will not those of the former be equally disappointed? To this day, they refuse to instruct their slaves, because they find, in their ignorance, a pretext against their emancipation. Now, when their emancipation is inevitable, and the only question is, concerning the manner and the time, let them take advantage of the time which they have left, to put an end to that ignorance, which, as they say, is dangerous to them, and which, as we say, is a reproach to them. Let them no longer treat instruction as an enemy, but as a safeguard and a friend. The English colonists fell into the same mistake. They, for a long time, opposed the efforts of the missionaries for the conversion and instruction of their Blacks. But they now acknowledge, that where religion had exerted the greatest influence, there, since the emancipation, the apprentices are the most regular and industrious, and their servants the most peaceable and faithful. The gospel, which is the best law for white men, is also the best law for black men; because it addresses itself to the inmost affections of those over whom it reigns.

[From the Concord (N. H.) Abolitionist.]

AMERICAN UNION.

From the last number of Zion's Herald, we give below a full account of the organization of this Society, formed last week at Boston. Twelve years ago, when the discussion of slavery was hardly known in our country, such a Society would have been entitled to consideration, the same as those early Temperance Societies, which declared in their constitutions, that the use of ardent spirits as a drink was 'wrong, and ought to be universally abandoned'; but at this time, when so much light has been thrown on the subject of slavery, when publications throughout the country are proclaiming the enormities and cruelties practised under the slave system, we consider it vastly in the rear of the great movements in the cause of humanity, religion and freedom, which characterize the present age. We know not how the friends of abolition in this state may regard a Society which professes to exert 'a kind moral influence' on American citizens in behalf of the 'colored race,' when, at the same time, it refuses to admit that 'the system of slavery in this country' is either 'a sin' or 'morally wrong.' (See notice of amendments proposed to the constitution. For ourselves, we much prefer the constitution of our own State Anti-Slavery Society to that of the American Union. The 2nd article of the constitution of the latter says, 'the system of slavery in this country is wrong, [not morally wrong, nor a sin] and ought to be universally abandoned.' [Not now, but at some convenient season.] We say, in the 2nd article of our constitution, that 'slavery is a heinous sin against God, and ought therefore to be immediately and forever abandoned.' We say, moreover, that 'the objects of our Society are to secure the immediate and entire emancipation of the enslaved from the oppression of slavery, of the free blacks from the oppression of public sentiment, and the elevation of both to the enjoyment of equal intellectual, civil and religious rights and privileges.'

'THE AMERICAN UNION FOR THE RELIEF AND IMPROVEMENT OF THE COLORED RACE.' This is the name of a Society, formed in Boston, two weeks since, by gentlemen convened from different parts of New-England—chiefly from Massachusetts, at which Hon. Wm. Reed of Marblehead was chosen President. The professed principles of the Society appear, on first sight, to be nearly the same as those of the Anti-Slavery Society; but are expressed in language more general, vague and uncertain; and susceptible of almost any construction. We are bound in charity to believe that the object of the Society is good; certainly many of the gentlemen composing it, who are chiefly clergymen, are beyond suspicion as to sincerity and piety; and yet there are other appearances, which, in other respects, cast an unfavorable aspect over the proceedings.

A large portion of the members are men, who have been uniformly opposed to the disinterested, philanthropic, and direct efforts, made for the emancipation of slavery; in other words, opposed to the abolition principles—Colonizationists, who, finding their

former avowed principles unable to stand before a scrutinizing public and spirit of reform, seem desirous of making a seasonable escape, and of adopting a half-way measure, to avoid the growing, but dreaded principles of what they call 'Garrisonism.'

We may err, but we suspect there is too much aristocracy in the plan. One of its most objectionable features is, *exclusiveness*. The members must be *delecti*. Why not leave the society open to the admittance of all, who are known to be engaged in promoting the same professed object, and are willing to put shoulder to wheel, and pay their proportionate part? The suspicions will, we think, weigh down the society, and prevent its growth, till they are removed by good works. This movement appears too much like that in our political community of throwing off the unpopular name of *National Republicans*, and assuming that of *Whigs*. An aristocratic party, however, will soon make any name unpopular. The operations of time will try all things.—*Lynn Record*.

[From the Pittsburgh Christian Herald.]

DISTRICT OF COLUMBIA.

MR. EDITOR.—The time has again come for petitioning Congress to abolish slavery in the District of Columbia, and the Territories under the jurisdiction of Congress. At the east, petitions are in circulation, and the people seem to be arousing from that lethargy, which has so long held them in fetters. Men of all ranks and sects begin to feel and act upon the high responsibilities resting upon them. They see, that to suffer slave prisons and slavery to exist in all their horrors, when the people of the free states have only to will it, and they are no more, is to give their sanction to slavery, and to say to the oppressor—'Go on, we shall not interfere for the rescue of your victim.' And now the question arises, what are we in Pittsburgh called on to do? Is it not our duty, and can we be either *philanthropists* or *Christians*, if we do not put forth every effort to put a speedy end to this outrage upon humanity? It is acknowledged by all, that Congress has full power over the District of Columbia and the Territories; and that the people have a right to petition Congress on any subject. What then remains but that the people of the free states do their duty, and flood Congress with petitions? Let us do it without distinction of party, or sect, or rank. Let us rise up as friends to *universal liberty*—as *philanthropists* and detestors of all oppression, and accomplish this great work. Let us at least give to the world our protest against this horrible, bloody system of oppression 'in the land of the free.'

AMICUS LIBERTATIS.

The Editor of the Northampton Courier, though a very decided and active opposer of Abolition doctrines, thus speaks in reference to abolishing Slavery in the District of Columbia:—

'The District of Columbia is national ground, it is no state territory. We all have a right—both the north and the south, the east and the west, to decide upon the toleration of slavery on that neutral soil. Petitions are circulating extensively for signatures, that Slavery may be abolished in the District of Columbia. We are glad of this. What is tolerated there may be considered as public sentiment the country over, and we would expunge from that District the curse of Slavery. The south cannot deem this any assault upon them. They have the same claims there the north have, and no more. If the southern planters will have slaves, they have no right to compel New England to participate in the odium of it in the District of Columbia. The experiment of abolition will thus be tried, and the impolicy or feasibility of it decided upon without involving the country in civil war, or the states in bloodshed.'

Slavery.—Mr. Phelps, of Boston, gave another address on Slavery, in this village on Wednesday evening. The topic of his discourse was principally on the Slave Trade as it is now carried on at the Capital, under the sanction and approval of the representatives of the people, from the free as well as the slave states, and their sanction of slavery in the territories. He maintained that we at the north are as much slaveholders as our brethren at the south, so long as the existence of slavery is allowed in the district of Columbia and the Territories, over which the General Government has exclusive jurisdiction.—In short, we may now be called with propriety a Slaveholding Nation. The address was highly interesting, and was delivered in a force of language and style of eloquence that could not fail to arouse the dormant feelings in behalf of the suffering blacks. The details of the cruelties, and the unfeeling practices of the slave traders, were enough to cause the heart of humanity to bleed, and to raise the indignation of every friend of personal liberty. At the close of the meeting, some preliminary measures were taken to form an Anti-Slavery Society, and a meeting was appointed for Monday evening at the Congregational Vestry, for the completion of this object, and we hope every one who feels at all upon this subject will attend.—*Great Falls Journal*.

[An Anti-Slavery Society has since been organized, upon the soundest principles.]

Rev. C. P. Grosvenor's Lecture on Slavery, on Thursday evening last, was both able and interesting. It was delivered with much feeling and force, and listened to with profound attention; but the audience, on account of the extreme badness of the going, was not so large as could have been wished, though larger, all things considered, than could have been expected. We were glad to see a good number of singers present, and more glad to hear their excellent performance.

Mr. Grosvenor was not able, for the want of time, to finish his discourse; and it is expected he will lecture in this town again, before long, on the same subject.—*Lynn Record*.

SLAVERY DEFENDED AS A PUBLIC BENEFIT AND BLESSING, BY A MINISTER OF THE GOSPEL!

The Washington correspondent of the Boston Transcript writes as follows:

WASHINGTON, Jan. 4. Sunday is a dull day in Washington; the Churches are indeed occupied, but the Sabbath seems to be rather a day of toil to those who visit the metropolis for the love of dissipation and the circles of fashion, than a day of devotion. As I was anxious to associate with a remnant of the Puritans, I entered the Baptist Church this morning, and found it comfortably filled, and a venerable clergyman ready to perform the duties of his holy office. After the observance of the usual ceremonies, the reverend gentleman commenced his homily, which was incidentally political, theological, and polemical. He had selected

for his text, the 16th verse of the 10th chapter of St. John, the Evangelist: 'And other sheep have I, which are not of this fold; those also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd.' After a variety of explanations of his text, he stumbled, head and heels, on the abstract question of liberty and slavery, and took a most decided stand in favor of the 'latter section of the postulate.' He animated with much freedom on the original sins of our ancestors, in introducing the curse of slavery among us, unequivocally denied the right of human bondage in the abstract, but contended, with some ingenuity, and as I thought, with unusual address, that the right of holding slaves is at this age of the world, a public benefit and blessing. But whilst I paid the most profound attention to his logic, and was prepared to see him refute the wild and visionary schemes of the abolitionists of the North, it occurred to me that the man who, in an age like this, attempts to advocate the blessings of slavery, is, to say the least of it, pursuing a very up-hill kind of business, and one that is not peculiarly adapted to the spirit of the times. During the delivery of the sermon, I thought I discovered a variety of feelings expressed in the countenances of the ladies and gentlemen of color, who, by the way, formed quite a respectable portion of the congregation, and who had evidently attended the tabernacle to listen to a sermon in favor of emancipation.

The slave question begins to excite more interest in Maryland and Virginia, than you of the North have been ready to anticipate; and the consequence is, irritation of feeling, and the infliction of legal restraints on the slave population. Virginia, though her presses are silent with reference to the subject, begins to assume an angry attitude; and the speech of Gov. McDuffie, of South Carolina, has had an immediate tendency to awaken all the slaveholding states to a full consideration of their standing in the confederacy, and you may depend upon it, his already set on foot a murmur of discontent, which it is apprehended will at no distant day, promote the already agitated project of disunion. There can be little doubt that the South is anxious for the formation of a Southern Confederacy.

[From the New-York Journal of Commerce.]

WILL OF WILLIAM TURPIN.

In our last, we mentioned the decease of Mr. WILLIAM TURPIN, formerly of Charleston, S. C.; and for the last nine years a resident in this city. He died at the age of 81. Being possessed of a large estate, and having no children, considerable curiosity has been manifested to learn the particulars of his will. We have accordingly ascertained them at the Office of the Surrogate. Before he came to the North, he freed all his slaves, and there is observable on the Will a very special regard for the interests of those of them who survive, as well as the colored race generally.

The will is dated April 20th, 1833. It covers eight pages of double length, and is in a plain and steady hand, though written by the testator himself, in his eightieth year. It begins by very liberal bequests of real estates and other property to his freed blacks, remaining in Charleston. In its progress, a very large number of nephews, nieces, cousins and other relations, are named, in general, and bequests as will gladden their hearts if in any need of assistance. Several will receive what may well be considered fortunes, and two or three are mentioned with small sums, just to show that they were not forgotten. Of the numerous items, however, those below are all which will particularly interest the public.

To his faithful friend and freed black man, Joseph Thomas Turpin, the stores and lot No. 18, South street, now leased for 900 dollars, per annum. Also the lot and house, No. 271, Bowery. Also the lot and four story brick store, No. 150, South street. Also the lot and three story brick house, No. 253, Front street. These estates are worth fifty or sixty thousand dollars.

To Judah Jackson, a free black girl, and her brother, Edward Butler, the house and lot, No. 371, Broadway, now leased at 400 dollars.

To his freed black man, Lund Turpin, a Methodist preacher, 1000 dollars.

To twenty-one slaves, set free by the will of his partner, Thomas Wadsworth, in 1799, 8000 dollars, 'as a proper remuneration for their services when slaves to Wadsworth and Turpin.'

To Benjamin Lundy, Editor of the 'Genius of Universal Emancipation,' 1500 dollars.

To Wm. Lloyd Garrison, Editor of the Liberator, 500 dollars.

To Charles Collins, one hundred shares in the Mechanics' Bank.

To Peleg Brown, one hundred shares Mechanics' Bank.

To Dr. William Beach, 'the Medical Reformer,' 500 dollars.

To Theodore Dwight, Editor of the Daily Advertiser, 1000 dollars.

To Charles Collins, or G. B. Collins, 600 dollars, 'to enable them to have printed in pamphlet form, 600 copies of this will.'

To Jesse Terry, of Philadelphia, 4000 dollars.

To Peter Williams, a colored man and Episcopal clergyman, 500 dollars.

To Arthur Tappan and Israel Corse, in trust, 200 shares in the Mechanics' Bank, to be transferred by them to such society or institution as in their opinion 'will best promote the education and welfare of the descendants of Africa.'

To Peter A. Jay, Thomas Hall, & Charles Collins, one hundred shares in the Mechanics' Bank, to be transferred to the New-York Society for the Manumission of Slaves, for the benefit of the African Free School.

To Peleg Brown, 4000 dollars.

To Willet Hicks, 1000 dollars.

To Morris Robinson (Cash, Branch Bank) 2000 dollars.

To Isaac Lawrence (Pres. Branch Bank) 1000 dollars.

The remainder of the estate is to be divided into four equal parts, one of which he bequeaths to 'my old friend Francis Depau,' and each of the other three fourths is given to a great number of cousins and other distant relatives. Against the bequest to Mr. Depau, he placed an estimate of 20,000 dollars. Executors, Francis Depau, Isaac Lawrence, Morris Robinson, Willet Hicks, Barnabas Brown, of Chenango county, Peleg Brown and Wm. Turpin, Jr. of Charleston. Attached to the will is a schedule of the value of the property, stated at cost for real estate and par for stocks. The aggregate is as follows:

Personal estate.	\$144,000
Real estate in South Carolina.	70,000
Real estate in New-York.	115,000
Total.	\$329,000

The actual value of the property, at this time, cannot we presume be less than half a million of dollars.

COMMUNICATIONS.

THE IRISH POPULATION—No. 2.

In my last, Mr. Editor, I said a few words in behalf of a portion of 'our countrymen, mankind,' who happen to have been born in a different portion of 'our country, the world,' from ourselves. To pursue the subject.—It has been said that the Irish are an insubordinate and riotous race; that they love fighting, and cannot be kept in subordination to the laws of peace and good order. I do not believe these charges well-founded, and think facts will not confirm the assertion. I believe we take this character of the Irish upon trust, from their English oppressors; and that the Irish will be found, on candid inquiry, as submissive to the laws, as any equal number of foreigners of any other nation, and more submissive to insolent language and harsh treatment, than our own people would be. Their resentment too, when roused, is not the sullen vengeance of the Spaniard and Portuguese, but open resistance. Their weapon is the club, not poison, or the dagger, or nightly incendiarism. And if we did but know the secret history of the outrages in which they do take a part, we should find, I believe, in most cases, they were the natural result of the treatment used towards them. The late acts of violence on the Baltimore and Washington rail-road, should be considered under these views. What can induce the Irish laborers to rush madly on their overseers, and beat and massacre them? A little anecdote, for the truth of which I will vouch, will help us to answer the question.

A gentleman, travelling in the stage, on that very route, some months since, saw before him in the road, a cart driven by a man, who appeared to be a rail-road laborer. The man turned his cart to the edge of the road, to let the stage go by; and my friend says, gave all the room he could, and it appeared to be enough. The stage dashed by, and in passing, the driver gave the cart a smart cut with his whip across the shoulders. The fellow was enraged, of course; poured forth a volley of oaths, and ran after the stage with a club, but was soon outrun by the four spanking horses, and left to mutter curses and meditate vengeance to himself. Such acts of tyranny, (for tyranny may exist in the humblest walks of life,) wherever that temper prevails which leads the stronger to oppress the weak, such acts of tyranny, doubtless of frequent occurrence, at last produce their natural fruits, the fruits which I trust oppression always will produce, resistance. And, if 'there is no flesh in man's obdurate heart,' so that it cannot feel for man, I hope his fears will teach him that 'the worm will turn if it be trod upon'—and that it is not best, for his own safety, to violate the rights, even of the weakest.

A Citizen of the World.

To the Editor of the Liberator:—

MOST RESPECTED SIR,—I was blessed with an opportunity of being present at the meeting of the Anti-Slavery Society at Julian Hall on Wednesday evening last. To me, it was the most happy and interesting meeting I ever attended. My most prominent desire, aside from the immediate emancipation of our beloved brothers and sisters at the south, who are held by the cursed chain of slavery and oppression, was, that every man, woman, and child in New-England—yes, in the United States, could have witnessed the performances, and heard the addresses of those pioneers in the cause of freedom, morality, and of God. I say, Sir, the principles there inculcated and advocated, and the principles by which the anti-slavery movements are governed, if the Bible, that sacred, precious book is a volume of truth, were the principles inculcated, advocated, and enjoyed by our God and his apostles while here on earth—those principles are clearly recognized in the law of love, which is, 'love thy neighbor as thyself.' How long will this express law of God be broken and trampled upon? It cannot, however many may profess to love, honor and serve God, and obey his word, be observed and hallowed, as long as a single slave is left to bind an individual of our kindred dust.

I am no prophet, but I say with full conviction and belief, if the church of Christ, yet, all intelligent beings in this our beloved country, in this land of freedom and equal rights, do not renounce Slavery, immediately, and use every effort to elevate and bring to a level, the moral, literary, and religious character of our colored brethren now in bondage, darkness, and despair, immediately, a heavy curse from heaven is upon us—unless the stain of flesh, blood, and souls, is immediately eradicated from the face of the land, all the woes denounced against the ancient city of Babylon, that city of abominations, will be threatened and executed on this polluted country.

Oh, it is my constant desire and prayer to Almighty God that Slavery may be abolished immediately, and the country redeemed and saved.

To this end, dear Sir, go on in the heavenly cause you have espoused—go on, ye almoners of Christian zeal and philanthropy—onward—onward—and the victory is yours, and the reward is yours.

A BROTHER TO ALL MANKIND.

To the Editor of the Liberator:—

SIR,—In your report of the doings of the 'American Union Convention,' you say 'Rev. Joseph Tracy asked Mr. Thompson if he could in his conscience believe that he (Mr. Thompson) had a right to take a seat in the Convention.' This is not quite correct. I addressed the Moderator. I did not speak with reference to Mr. Thompson in particular. I did not, at that time, even know that he was in the house. My remark had reference to all the gentlemen who were urging explanations. My remark was, in substance, that it was a question for their own consciences; that, if they honestly believed themselves to be invited, they ought to take their seats; and if not, they ought to let the Convention proceed to business without interruption.

Like you, I do not pretend to give the exact words. I honestly give the meaning, as it existed in my own mind. You, I doubt not, have, with equal honesty, given it as you understood it. Whether the unintentional fall is mine, in not clearly expressing my own meaning, or yours, in not hearing correctly, is a question which I am not solicitous to argue.

Of the motion of Rev. J. S. C. Abbott, you say, 'Mr. Tracy hoped the motion would not pass.' This, I suspect, is an accidental error—what printers call a 'doublet.' I think I said nothing on that motion. I now it was my desire, that the gentlemen on that side of the question should have an opportunity to be heard.

Yours, with respect,

JOSEPH TRACY.
Recorder Office, Jan. 26th, 1835.

BOSTON.

SATURDAY, JANUARY 31, 1835.

REVIEW OF GERRIT SMITH'S LETTERS.

LETTER I.

Gerrit Smith, Esq.

SIR—Three letters have recently appeared from your pen, addressed to the Rev. LEONARD BACON of New-Haven—the first, in vindication of the doctrine of Immediate Emancipation; the second, both in condemnation and praise of the American Anti-Slavery Society; and the third, in defence of the American Colonization Society. Having copied them into the columns of the Liberator, without mutilation or abridgment, I proceed to review them with all fidelity and candor. Not only am I bound to do this, as the professed and admitted advocate of the colored population of the United States, but I think in the introduction to your first letter, you court such a review, if there be any thing erroneous or pernicious in what you have written. You say to Mr. Bacon—

'If there are errors in the doctrines and reasonings of these essays, as not improbably there are, your comments may expose them, and prevent their injurious effects.'

I presume you do not wish to confine this liberty of examination to Mr. Bacon, but, having published your sentiments to the world, are willing to have them freely canvassed by the world, without fear and without partiality. Indeed, to suffer them to pass unheeded, awarding to them neither censure nor praise, would scarcely be respectful or decorous to one whose reputation as a philanthropist is so widely extended as your own. I think there are errors, gross errors, both in the 'doctrines' and 'reasonings' of your essays; and if I succeed in detecting and exposing them, you will have too much candor to be angry, and too much love of truth to cling tenaciously to manifest error. I have altogether misapprehended your character, if I err in this opinion.

You have not displayed either much boldness or wisdom, in applying to Mr. LEONARD BACON for correction and reproof. Such 'errors in doctrines and reasonings,' as you have committed, are among the less enormous ones which he is constantly promulgating throughout the length and breadth of the land. His comments upon your letters are calculated to weaken the good, and to strengthen the evil, that is contained in them. Instead of probing your wounds, he has covered them up to fester and mortify: instead of providing a remedy for moral contagion, he has made that contagion even more virulent. Sir, you have sought to be made whole at the hands of a quack; and be assured, that if you follow his advice and take his prescriptions, not a sound piece of flesh will be left in your body.

In these letters, I will be neither apologetic nor syncretistic. I must be personal, because it is impossible to arraign transgression without implicating the transgressor—personal, but not, I trust, in a bad sense; not unkind, not abusive, not uncharitable. I am accused of harboring ill-will towards certain individuals, because I have called them by name, and identified them before the public; but in the strength of innocence, I repel the accusation. There are occasions when the success of the impeachment depends upon personal identity; there are cases in which general accusations fail to reach individual guilt; and these happen often. Besides, it is far more manly to say, face to face, without circumlocution or equivocation, 'Thou art the man!' than to deal in subtle insinuations and dark imputations. The Bible is full of severe, unsparring, terrible personalities: its doctrines are efficacious, only as they are personal: its rebukes, its commendations, its threatenings, its promises, its penalties, its rewards, are all personal. In this respect, it is a remarkable volume. Look at the language of the patriarchs and prophets, of Christ and the apostles! O, but the gift of inspiration was theirs! True—but this inspiration having defined the nature and traced the consequences of sin, and the commandments being plain, we are authorized to imitate the conduct of 'holy men of old,' in rebuking and warning those who are led into error. I hold it to be a sound maxim, that no man should cherish a principle of action, or pursue a course of conduct, of which he is ashamed to be accused before the universe: therefore, when a man is accused of wrong-doing, if he be innocent or feel that he is innocent, he will not get into a passion and give railing for railing, but will rather smile in conscious integrity, and be willing to examine himself afresh with unwonted scrutiny. Indignation, I grant, may occupy the breast almost at the same moment with the complacency of innocence. This is my own case exactly. My enemies call me 'a fanatic,' 'an incendiary,' 'a madman,' and 'a cut-throat'; and these terms, applied and confined to myself alone, excite my merriment, because I know that they are unjust; but when I reflect upon the malignant motives with which they are often uttered, and how they are intended and calculated, by making me a by-word and a hissing in the land, to render odious that great and holy cause which I am so feebly espousing, they excite within me feelings of strong moral displeasure. I then forgive—I forget, the injury done to my own character, and think only of the turpitude of him, who, having 'no flesh in his obdurate heart,' is striving to make me by his calumnies a curse, instead of a blessing, to a manacled and bleeding race.

If I had confined my denunciations to this or that individual, and selected him out as the special object of my reprehension; then, indeed, such a limited and petty warfare might have worn an aspect of personal malice. But whoever may hereafter collect my writings together, in order to form some estimate of my character, will, I trust, be able to testify, that I was no respecter of persons, but was uniform in my condemnation of corrupt principles, however high the source from which they emanated. In attacking

the system of slavery, over what slaveholder have I thrown the mantle of innocence? Where is the man, in the extended ranks of colonization, whose fear or favor has deterred me from exposing his error? Will you men condemn the tartness of my expressions; but with him, 'I am of opinion, that God will have the deceptions of men thus perfunctory exposed; for I plainly perceive that those things which are softly dealt with, corrupt age, give people but light concern, and are presently forgotten. If I exceed the bounds of moderation, the most strident turbulence of the times has transported me. Nor do I transcend the transport of Christ, who, having to do with people of flesh and bones, called them sharply by their proper names—such as, an adulterer and a hypocrite, a generation, a brood of vipers, hypocrites, children of the devil who could not escape the damnation of hell.' Young men, am, I have lived long enough to arrive at a moral eminence, beneath which, as I gaze downward, the earth dwindles into nothingness. Now, then, it is possible for me to be careful, in the prosecution of my labors, I offend certain great and popular men. The truth, that 'all flesh is grass,' is so deeply impressed upon my heart, and realized with too clear a conviction, for me to care whether I am despised or honored in the estimation of men, who are soon to be blown down and to perish as the flowers of the field.

He who undertakes to reform the minds of the age, will find his situation any thing but a sinecure. He will be as sagely admonished by his improprieties of speech, as was the poet for his satires. Pope gives us the following instructive interview in one of his Dialogues:

Friend. Yet none but you by name the guilty find.
Even Guinevere saves half Newgate by a hint.
Spare then the person, and expose the vice.

Poet. How! not condemn the sharper, but the softer?
Come on then, Satire! general, unconfined,
Spread thy broad wing, and scourge on all the kind.
Ye statesmen, priests, of the long robe, beware!
Ye tradesmen, vile, in army, court or hall!
Ye reverend abbeys—

F. Scandal! name them—Why
P. Why that's the thing you bid me not to do.
Who starved a sister, who forswore a debt,
I leave royal lords, and town's enquiring yet.
The poisoning dame—

F. You mean—
P. I don't—
F. I will—
The bribing statesman—

F. Hold, too high you go!
P. The bribed elector—

F. There you stop short!
P. I fail would please you, if I knew with what
Tell me, which knave is lawful game, which not?
Must great offenders, once escaped the crown,
Spread thy broad wing, and scourge on all the kind.
Admit your law to spare the lengthier reign.
As beasts of nature may we hunt the human?
Suppose I censure—you know what I mean—
To save a bishop, may I name a dean?

F. A dean, sir? No—his fortune is not made.
You hunt a man that's rising in the trade.
P. If not the tradesman who sat up to trade,
Much less the tradesman who sat up to trade,
Down, down, proud Satire! though a realm is spoiled,
Arraign no mightier thief than wretched Will!

F. Yes, strike that Will—ill will the ill.
P. Strike? Why, the man was hang'd ten years ago!

Ask you, what provocation I have had?
The wrong outpourings of good to bad
When truth or virtue an affront endures,
Th' affront is mine, my friend, and shall be yours.
Mine, as a friend to every worthy mind;
And mine as man, who feels for all mankind!

Sir, I will not hide the fact; there are ready, even in the abolition ranks, some who are too eager to secure men of influence on their side, at the expense of plain-spoken honesty; and this leads them to be cautious and politic in what they do and say. They are anxious to retain, if possible, Gerrit SMITH, because he is a wealthy, generous-hearted, indefatigable philanthropist; and they say in a whisper, 'Let him alone for the present—he is moving slowly but surely, and will be wholly on our side soon.' I provided his letters are not replied to! No, sir, I do not believe you are to be caught in this manner. If the numerous fallacies and contradictions in your essays are not fully pointed out to you, I am afraid you will be led to think that you have written an able, coherent and straight-forward answer, as to defy refutation, and thus you will complacently continue in error. If the light that is thrown upon your path, only serves to make you see more profound darkness, you are not so good a man as you have the reputation to be.

Sir, I am as anxious to see you convert to anti-slavery doctrines, and a patron of the American Anti-Slavery Society, as any more prudent brethren; and my reasons are—because it is lamentable to see a good man in error—because you have done immense injury to our colored population, and are bound to make reparation—and because, when enlisted under the genuine standard of liberty, you will make a brave and valuable soldier. But until you can come with clean hands and a clear vision, and without wincing at the charge of inconsistency, I hope you will stay just where you are—or, rather, that you will be less equivocal in your conduct. I am offended to see you put an abolition cockade upon your cap, and still wear a colonization uniform: both sides of the combatants must naturally suspect you of treachery. I have not the honor to be personally acquainted with you; but, in despite of your silence on the subject of slavery, and your advocacy of the Colonization Society, I have for many years entertained an exalted opinion of your character as a philanthropist, and a christian. In the Temperance cause, you have labored nobly—uncompromisingly—consistently. I, too, early enlisted in that cause, and received at least a modicum of the ridicule and abuse which were at that period showered upon 'cold water men'—and can therefore appreciate, to some extent, the importance and bravery of your efforts. You have liberally assisted the cause of pure and undefiled religion, with a zeal according to knowledge. So much I admit—and a better and broader pangenic I might become, peradventure, if I were called upon to

dedicate your con-
very cause. It
highly, that I
you; for, in the
celebrated O'C
men are doubly
contradict the
cormous by the
species of pall
vulgar criminal
ed by one sing
One of my
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The lecturer then spoke of our own country—of her power—her wealth—her glory—of the thousand blessings peculiarly her own—her noble declaration of human rights—her wise and excellent constitution—of her position before the world, a covering cherub.

Again: "Should such a change [in the federal constitution] be effected, (which is the ultimate aim of leaders in the New-England Anti-Slavery Society, and if the slave system is not otherwise destroyed,) what must be its operation at the south?"

Every line and every word of the foregoing extracts is teeming with calumny. The

now President: Mr. T. is greatly deceived when he says, "that the principles of the leading Anti-Slavery men, and of many of those who have ORGANIZED and connected themselves in the new society ARE THE SAME ON THE SUBJECT OF SLAVERY." We are not aware that a single leading anti-slavery man has joined the 'new organization,' or regards it

We need then a convention to investigate this whole subject, where business shall be transacted

Mr. ——— said, it was so, so he thought it very strange they should strike off Mr. Thomas's name, and then substitute another—Mr. Bouton's.

Philadelphia, 1st mo. 20th.

19

LITERARY.

[For the Liberator.]

THE YANKEE GIRL.

By J. G. WHITTIER.

She sings by her wheel, at that low cottage-door—
Which the long evening shadow is stretching before;
With a music as sweet as the music which seems
Breathed softly and faintly in the ear of our dreams!

How brilliant and mirthful the light of her eye,
Like a star glancing out from the blue of the sky!
And lightly and freely her dark tresses play
O'er a brow and a bosom as lovely as they!

Who comes in his pride to that low cottage-door?
The haughty and rich to the humble and poor?
'Tis the great southern planter—the master who waves
His whip of dominion o'er hundreds of slaves.

'Nay Ellen—for shame!—Let those yankee fools,
Spin,
Who would pass for our slaves with a change of
Their skin—

Let them toil as they will at the loom or the wheel,
Too stupid for shame, and too vulgar to feel!

But thou art too lovely and precious a gem,
To be bound to their burdens and sullied by them—
For shame, Ellen, shame!—cast thy bondage aside,
And away to the south, as my blessing and pride.

Oh, come where no winter thy footsteps can wrong,
But where flowers are blossoming all the year long,
Where the palm-tree's shadow is over my home,
And the lemon and orange wave white in their bloom!

Oh come to my home, where my servants shall all
Depart at thy bidding and come at thy call—
They shall heed thee as mistress with trembling and awe,
And each wish of thy heart shall be felt as a law.

Oh, could ye have seen her—that pride of our girls
Arise and cast back the dark wealth of her curls,
With a scorn in her eye which the gaze could feel,
And a glance like the sunshine that flashes on steel!

'Go back, haughty Southern!—thy treasures of gold
Are dim with the blood of the hearts thou hast sold—
Thy home may be lovely, but round it I hear
The crack of the whip and the footsteps of fear!

And the sky of thy south may be brighter than ours,
And greener thy landscapes, and fairer thy flowers;
But, dearer the blast round our mountains which raves,
Than the sweet summer zephyr which breathes
Over slaves!

Full low at thy bidding thy negroes may kneel,
With the iron of bondage on spirit and heel;
Yet know that the yankee girl sooner would be
In fetters with them, than in freedom with thee!"

[For the Liberator.]

THE SLAVE-DEALER.

The man who wrongs his trusting friend,
Or covets his brother's gain,
Repenting, may forgiveness find,
And share fraternal love again.

The thief may loathe his evil deed,
Nor ask in vain to be forgiven—
As he who suffered with the Son,
Was pardoned and received in Heaven.

The warrior may go forth in fight,
And wickedly his brother slay—
We deem it sin against the light
Which shines, that none may lose the way.

For Heaven is merciful—and to them
Who are its own, it teacheth peace;
But to him who would condemn,
For God alone shall judge of these.

But 'ere 'an outcast from the light—
'A rebel 'gainst the will of Heaven'—
Whose soul is black as starless night,
Destroying what his God hath given.

He would not judge—but on his face
And in his hand the set is set!
A mark he never can erase—
A stain he never can forget.

Oh, who would wish to call him sire?
Oh, who would be his brother? say!
Or loving him, would not desire,
At once, to cast that love away?

Not ours to give eternal doom;
But there are voices from the grave,
And justice is beyond the tomb,
The master equal with the slave.

Limington, Jan. 1835. JESSEY.

TO THE PAST.

BY W. C. BRYANT.

Thou unrelenting past!
Strong are the barriers round thy dark domains;
And fetters sure and fast,
Hold all that enter thy unbending reign.

Far in the realm withdrawn,
Old empires sit in sullenness and gloom,
And glorious ages gone,
Lie deep within the shadow of thy womb.

Childhood, with all its mirth,
Youth, manhood, age that draws us towards the
ground,
And last—man's life on earth,
Glide to thy dim dominions, and are bound.

Thou hast my better years;
Thou hast my early friends—the good, the kind—
Yielding to them with tears—
The venerable form—the exalted mind.

My spirit yearns to bring
The lost one back—years with desire intense;
And struggles hard to wring
Thy bolts apart, and pluck thy captives thence.

In vain—thy gates deny
All passage save to those who hence depart:
Not to the streaming eye
Thou giv'st them back—not to the broken heart.

In thy abysses hide
Beauty and excellence unknown—to thee
Earth's wonder and her pride
Are gathered, as the waters to the sea.

Lalors of good to man,
Unpublished charity, unbroken faith—
Love, that 'midst grief began,
And grew with years, and faltered not in death.

Full many a mighty name
Lurks in thy depths, unuttered, unremembered;
With thee, have silent fame,
Forgotten arts, and wisdom disappeared.

Thine for a space are they;
Yet shalt thou yield thy treasure up at last,
Thy gates shall yet give way,
Thy chains shall fall, inexorable past!

All that of good and fair
Has gone into thy womb from earliest time,
Shall then come forth, to wear
The glory and the beauty of thy prime.

They have not perished—no!
Kind words, remembered voices once so sweet,
Smiles radiant long ago,
And features, the great seal's apparent seat.

All shall come back—each tie
Of pure affection shall be knit again;
Alone shall evil die,
And sorrow dwell a prisoner in thy reign.

And then shall I behold
Him, by whose kind paternal side I sprung:
And he, who still and cold
Fills the next grave—the beautiful and young.

MISCELLANEOUS.

Legislative.—In the House of Representatives

Wednesday, Mr. Eustis, of Boston, presented an order, providing that the Messenger be authorized to prevent the distribution of improper papers within the Hall. Mr. E.

said that he had been induced to offer this proposition, by finding upon his seat a handbill, reflecting in the most indecorous terms upon a member of the Senate, as a candidate for the office of Senator in Congress.

The propriety of taking measures to prevent the distribution of papers of this description would be obvious to every member. Mr. Thayer was astonished at finding a boy employed in circulating these handbills, of whom he made some inquiries respecting their origin, but could obtain no satisfactory information. Mr. Cook moved that the order be so amended, that the prohibition should be extended to the lobbies and other portions of the State House. He had also seen some colored boys engaged in the distribution of these papers in the lobbies, and the order in its original form would afford only a partial remedy for the evil.

Mr. Everett expressed his approbation of the amendment. The circulation of these handbills was plainly a breach of the privileges of the House. If any member presented itself of bringing the distributors of this paper to the bar, he would willingly embrace it; but something ought at all events to be done to prevent the repetition of such proceedings. This was not the first instance.

An occurrence of a similar kind a year or two ago, in the Senate, gave occasion to a proposition, substantially the same with this order, but owing to some circumstances which had escaped his recollection, it led to no decisive action. Mr. Robinson was reluctant to confide the power of determining what papers should be circulated, to the Messenger of the House. Because a single improper paper had been distributed, it was rather ill advised to attempt to restrict the people in the exercise of their unquestionable right. This hall was the property of the people, who were at liberty to distribute among their servants, what papers, and as many papers as they choose. If the papers were objectionable, the courts of law were open. Mr. Motley shared the indignation which had been expressed by others, relative to the introduction of the handbill. He doubted, however, the expediency of acting under the influence of excited feeling, and moved, that the order be referred to a Joint Committee.

Mr. Keyes agreed with the gentleman who had last spoken; he considered it hazardous to act under the influence of excitement, however well-founded it might be. It appeared to him, that by passing the order, the House would assume a power, not lawfully belonging to it. They could not regulate the distribution of papers in those portions of the State House, which were under the immediate control of other departments of the Government. The whole subject might be deliberately examined by a Committee, who would undoubtedly come to a proper result. He was, however, far from agreeing with the gentleman from Marblehead, who appeared to think, that the House was bound to submit, without a murmur, to any species of indignity. On the contrary, he considered the House, in the light of a judicial tribunal, competent to establish its own rules, and to prevent and punish the violation. Mr. Robinson said that his remarks had been misconceived. He did not doubt the right of the House to protect itself; but he did doubt the propriety of the majority undertaking to ordain, that the minority should not receive particular papers. There might be a difference of opinion, as to the character of the papers distributed; what might be regarded by one member as insulting, might be unobjectionable to another.

Mr. Thomas thought it desirable, that the motion should be so modified as to enable the Committee to consider and judge, with whom the power of prohibiting ought properly to rest. Mr. Eustis explained the object of the order to be merely to require the Messenger to superintend the distribution of papers. The House would then be able to ascertain the source, from which objectionable ones might proceed.—Mr. Thomas said, that if the order was not sustained, another would be substituted, authorizing a Committee to report some general regulations, relating to the subject. Mr. Everett observed, that the difference of opinion among members was confined to the form of proceeding. The Committee, appointed under the present order, might consider the whole subject, and make such report thereon as they deem proper. The responsibility might be made to rest with the Messenger; but the Messenger might also be required to act under the direction of the officers of the House. Every desirable object would be attained by a general reference. Mr. Motley withdrew his motion, and Mr. Thomas moved to amend the order so as to provide, that a Joint Committee be appointed to consider and report what measures, if any, are necessary to prevent the distribution of improper papers in the State House.

Mr. Robinson would not object to the proposition, but did not believe, that it would lead to any useful result. How could the House prevent the distribution of papers at the gate, or in the boarding houses? Mr. Marsh was surprised that any one could doubt the authority of the House to prevent or punish an indignity like that which had given occasion to this debate. He thought there should be no hesitation or delay in the adoption of measures for that purpose. Mr. Ruggles thought, that every proposition for amendment had impaired the merit of the original proposition. In its present form, it was intended to authorize a committee to report on the expediency of allowing the Messenger to dictate, what papers shall be received by members. He was not inclined to submit to any such dictation. To commit the question thus was to commit the honor of the House. Mr. Kinsman explained the object of the order, the effect of which would simply be, to enable the House to ascertain from what source improper papers come. The motion to amend prevailed, and the order was adopted.—*Advertiser.*

The Washington Correspondent of the Portland Advertiser says: Walking in Pennsylvania Avenue this morning, I met an old black, whose head as well as head was silvered o'er with age, and whom a friend told me I should find a curiosity. Accosting him, I asked him his name and age; he told me that it was John Cary, and that he was 108 years old. To another query, he replied that he was General Washington's body servant, and that he was with him at Braddock's defeat! I told him he was quite hale and strong for one so old, and he very cheerfully and with more animation than he had shown before, replied, 'That, sir, is the goodness of God.' From what I can learn, the veteran's story is perfectly authentic.

The following account of one of those brutal exhibitions, called 'sports of the ring,' which took place yesterday near Hoboken, was obligingly furnished by the Editors of the Sun, one of whom was on the spot, and whose remarks relative thereto might have been greatly extended in the same train without any fear of doing injustice to the infernal 'practice,' or its heedless patrons and victims.—*N. Y. Sentinel.*

AMUSEMENT OF THIS ENLIGHTENED AGE.—Learning that there was to be a fight yesterday at Hoboken, between Williamson of Philadelphia and Phelan of this city, (two boxers), we crossed the North River at half past 10 in the forenoon, procured a horse at the Hotel in Hoboken, and rode to the 'battle-field,' about two miles from the ferry. We arrived there 15 minutes before 12. The ground was staked out in the open field, and enclosed with ropes. About 300 or 400 people from this city were on the spot, anxiously waiting for the sport to commence.

At 12 minutes before 12, the boxers were placed in the ring at a menacing distance from each other, by their seconds, Mr. Reed and Mr. McLane—dressed with tight breeches and naked from the waist up—and the fight commenced. Blows were given and returned by each, for four minutes, when Phelan was knocked down. [Cheers.] Phelan was helped up by his second, and the fight again commenced. At the end of 3 minutes, Williamson fell. [Cheers and cries of 'fair play!'] After breathing half a minute, they again went at it, and Phelan was knocked down. [Cheers and cries of 'give it to him!'] In 10 minutes more, Williamson fell—and the adjoining woods echoed back the shouts of the spectators.

The boxers were by this time completely covered with blood. Phelan was cut over the eye, and Williamson's face and nose presented the appearance of a piece of bloody, pounded beef. They rested for a moment, by sitting on the knees of their seconds, and again renewed the fight. In three minutes more, Phelan was knocked down, and Williamson fell from exhaustion. The seconds now brought forward a basket, from which they took liquor and sponges, and wiped the blood from the naked bodies and faces of the boxers. Cries from the spectators of 'go it again,' resounded from every quarter, and again they were placed in the centre of the ring. In seven minutes more, Williamson fell again. Here the seconds washed the faces and breasts of the boxers with snow, sponged the blood from off the neck of Williamson and face of Phelan, and again placed them in a knock-down attitude. In six minutes more, Phelan fell, and Williamson was supported in the arms of his second. In six minutes more, neither being able to knock the other down, they clenched each other by the hair of the head, and both completely exhausted fell to the ground together, amidst the shouts and cheers of the spectators. In this way was the fight conducted—each second urging on his man—now one knocked down and then the other—until one o'clock, when a blow in the forehead of Williamson from the fist of Phelan knocked him down, and he gave up.

Phelan, the victor, was wrapped up in a blanket, placed in a carriage by his friends, and driven to the hotel, amidst the shouts of more than three hundred spectators;—and Williamson, the vanquished, bleeding from a dozen wounds—his eyes swollen—his face bruised out of the form of humanity—and his spirits depressed by defeat—by the assistance of a friend's arm, slowly wended his way to the ferry, crossed to this city, and was conveyed home in a carriage. And this is what is called 'sports of the ring!'

SERIOUS BALLOON ACCIDENT.—Mr. Elliott, the Aeronaut, has attempted to make an ascension in New-Orleans, but the wind proved to be too strong. After seating himself in his balloon, and cutting loose, he was swept violently across the arena, knocking down several persons in his passage. The balloon next encountered a chimney top, which was overturned by the concussion, and Mr. Elliott's thigh was broken. Part of the bricks of the chimney falling into the car, prevented the balloon from rising higher, and it was afterwards dragged over house tops and walls, and dashed against windows, till the aeronaut's hands, face and head, were shockingly cut and mangled. At length the cords of the balloon became entangled on the masts of two vessels in the river, and fortunately for Mr. Elliott, his farther flight was checked. In his passage over the buildings in the city, some of the cords by which the car was attached to the balloon, were sundered, and the aeronaut afterwards sailed with his head nearly downwards. If he recovers from his wounds and bruises, he will owe his life mainly to the great presence of mind that he maintained amid all the perils through which he passed.—*Transcript.*

DESTRUCTION OF THE SABBATH.—The American Theatre at New-Orleans, is advertised in the papers of that city of Dec. 20th, to be opened on the next Sunday evening with 'The Heart of Midlothian.'—Mrs. Pritchard as the Brigand and Madge Wildfire. The Theatre is owned and managed by Mr. Caldwell, a player from England, and the gentleman who presided at the great meeting, having for its object the expulsion of Rev. Mr. Parker. It would be a bad omen if foreign Theatre managers should be permitted to assume the double power of shutting up our churches on Sunday, and opening play houses instead. And to complete the picture, it would be a still worse omen, if they were permitted to do all this under the specious name of liberty and equality.

FIRE.—A fire broke out in Portland on Tuesday last, by which an extensive block of wooden buildings on the east side of Exchange street, occupied by E. Mansfield, Webster and Gorham, and David Robinson, was entirely destroyed. The buildings are insured by the Manufacturers' Insurance Company of this city for \$2500, which will cover the loss. Much injury was done to goods in removing them. In Troy, N. Y. on Friday of last week, the brewery of Read, Armstrong & Co. was nearly destroyed by fire. Loss \$12,000. At the same time, the soap and candle factory of Joseph Brittain, in another part of the city was consumed. On the 3d inst. the large livery stables of Mr. Sharpe of Montreal, were destroyed by fire. 28 horses were in the stable—seven of which were burnt.

The New York papers complain of the practice of pilfering from the ruins of fires, &c. There are in the city of New-York thousands of persons, principally children, who have no visible means of support, except from casualties of this kind. They can be seen in swarms around the shipyards, the markets, wharves, ruins of fires, &c. ready to lay their hands upon any and every thing they can carry off.

Record of Speakers.—The following is a record of those who have successively filled the Speaker's chair of the House of Representatives of this State, since the adoption of the constitution, in 1780.

Caleb Davis, Boston, 1780—81.
Nathaniel Gorham, Charlestown, 1782.
Tristram Dalton, Newburyport, 1783.
Samuel A. Otis, Boston, 1784.
Nathaniel Gorham, Charlestown, 1785.

Artemas Ward, Shrewsbury, 1786.
James Warren, Plymouth, 1787.
Theodore Sedgwick, Stockbridge, 1788.
David Cobb, Taunton, 1789 to 1792.
Edward H. Robbins, Milton, 1793 to 1801.

John C. Jones, Boston, 1802.
Harrison Gray Otis, Boston, 1803—04.
Timothy Bigelow, Medford, 1805.
Perez Morton, Dorchester, 1806—07.
Timothy Bigelow, Medford, 1808—09.

Perez Morton, Dorchester, 1810.
Jos. Story, Salem, & E. Ripley, Maine, 1811.
Timothy Bigelow, Medford, 1812 to 1819.
Elijah H. Mills, Northampton, 1820.
Josiah Quincy, Boston, and Luther Lawrence, Groton, 1821.

Levi Lincoln, Worcester, 1822.
William C. Jarvis, Pittsfield, 1823—24.
Timothy Fuller, Cambridge, 1825.
William C. Jarvis, Charlestown, 1826—27.
Wm. B. Calhoun, Springfield, 1828 to 1834.
Julius Rockwell, Pittsfield, 1835.

Pure Wine.—Lucius M. Sargent, Esq. in a Temperance Address delivered at Beacon Street Church, and several other Churches in this city, and lately at Harvard University, presented the following for the consideration of wine bibbers:—

We often hear of pure wine, a thing that never did and probably never will exist. If you will take the trouble to read John Locke's account of the manufacture of wine as he witnessed it at Montpellier, you will probably be able to account for the presence in most wines of that unctuous matter which is stated by Newmann and other chemists to form a component part. 'In all parts of their making wine, they are sufficiently nasty; the grapes also are often very rotten, and always full of spiders. Besides that, I am told by those of the country that they often spit, manure, and other filthiness in their wine, to help, as they think, its purging. But without these additions, the very sight of their treading and making their wine, walking without any scruple out of the grapes into the dirt, and out of the dirt into the grapes they are treading, were enough to set one's stomach ever after against this sort of liquor.' Such is the testimony of Locke, in a letter to the Earl of Shaftesbury. The monstrous adulterations of this article in our own country would be altogether incredible, if they had not been demonstrated beyond the possibility of doubt.

MURDER OF MISSIONARIES IN SUMATRA. Intelligence has been received by the Secretaries of the American Board of Commissioners for Foreign Missions, that two of the Missionaries of that Board, the Rev. Messrs Samuel Munson and Henry Lyman, were murdered by the Battas, while on their way from Tapanooly into the interior of Sumatra. They had previously visited Padang and the Island of Pulo Nias; and at Tapanooly, after diligent inquiry, they were encouraged to believe that their contemplated journey might be safely performed.

On the fifth day, however, after leaving Tapanooly, (June 28th) coming unexpectedly upon a fort, they were suddenly beset by armed natives, and their interpreter taking immediately to flight, they were murdered before they could make known their pacific designs. Their widows were at Batavia in September under the kind care of the Rev. Mr. Mediurst, of the London Missionary Society. They had ample provision for their pecuniary wants, but were of course very deeply afflicted.—*Transcript.*

Annual Discourse.—The last number of the N. E. Spectator contains a full sketch of the Rev. Mr. Winslow's highly interesting sermon, delivered on the first sabbath of the year, to his congregation in Bowdoin street church. We cannot attempt a briefer abstract, and must refer our readers who desire a history of the churches of this city for the last quarter of a century, to the columns of that paper. We may say, however, that the contributions of the Bowdoin street society the last year to various charities, including \$3000 to support the various expenses of their own worship, amounted to nearly \$20,000. Of this sum, more than \$2,600 was given to Foreign Missions, and \$4,500 to the Lane Seminary.—*Traveller.*

A Society has been formed at Nottingham, (England) and denominated 'The Saint Mary's Churchman's Society.' Patron, the venerable Archdeacon Wilkins, D. D. As a sample of the Christian toleration which is destined to mark the proceedings of the Society, we take the liberty of transcribing one of their rules:—

'Any member attending any religious assembly, either public or private, except in connexion with the established Church, shall be expelled from the Society.'

Interview of the Condemned with his dying Father.—On Thursday 15th inst. Marvin Morcy, (now awaiting his sentence as one of the convent rioters) was permitted, in presence of the High Sheriff of the county, the gaoler, and two Sheriffs, to visit his father, who was at the point of death. The scene was one of the most affecting ever witnessed. The great agitation of the father, and the agonized feelings of a mother, can be better conceived by the sensitive heart, than described by the pen.—*Bunker Hill Aurora.*

Fire in Medford.—We understand that the large stable of Mr. Samuel Johnson, in Medford, was destroyed by fire, on Saturday night last, together with sixteen horses, and a great amount of stock. Loss probably about \$4000. A man has been arrested, on suspicion of having fired the same.

The Ice boat in Baltimore, has been employed every day since the cold weather commenced. It cut through ice a foot thick, and as hard as Pharaoh's heart, with great ease, and at the same time dragged large vessels out into the Chesapeake.

A worthy lately remarked that if one would seat himself in a strong draft of air, place his feet in a bucket of cold water, and jingle the shovel and tongs, he might enjoy all the pleasures of sleigh-riding at a great discount from the livery stable prices.

The National Intelligencer of Friday says: The venerable Judge Duval has resigned his seat on the bench of the Supreme Court of the United States; and Roger B. Taney, of Maryland, is understood to have been nominated to succeed him.

Reward Offered.—An English paper contains the following paragraphs.

'An elegant and commodious house, situated in Brighton, will be given to any individual who can adduce proof of his having realized a single farthing by evading payment of the King's duties, or by smuggling transactions; or to him who can bring forward testimony of his having got rich by working on the Sabbath day. Letters (post paid) addressed to the Editor of the Brighton Herald, will experience due attention, and the utmost secrecy observed.'

'A handsome annuity for life will be granted to any individual who can furnish undeniable proof of his having ruined himself or injured his family by acts of benevolence. Letters (post paid) to be addressed to the Editor of the Brighton Herald.'

Will Case.—A letter from Newcastle, Del. says: The Jury, after a trial of eight days, returned their verdict on the 6th inst. in the Caveat case of T. Chandler's will;—by which twenty thousand dollars were devised to educate colored children—that there was no will. The ground on which the Jury returned the will nugatory was, that of undue influence, and a departure of the scrivener who wrote it, from the letter of the written instructions furnished by the testator.

Died at Shrewsbury, Dea. Benjamin Goddard, aged 93. He retained his bodily and mental powers in a remarkable degree until a few days before his death. The Worcester Spy (which contains an interesting notice of this venerable old gentleman) says:—

'Dea. Goddard was a subscriber to the Spy from its first number, and continued a constant reader of it to the day of his death, a period of more than sixty-five years.'

The Slave Trade.—The Journal Collegial Tidende of Copenhagen publishes the convention by which Denmark accedes to the treaties concluded on the 30th November, 1831, and 22d March, 1833, between England and France, for the suppression of the negro slave trade; it is dated, Copenhagen, 26th July, 1834.

We are pained to state that the celebrated Rev. Dr. Morrison, who has devoted a considerable part of his life to the moral interests of China, died on the first of August at Canton.

A Tall Man.—We saw a young man in this town yesterday morning, whose height is six feet six inches and a half! The tallest man we ever saw, was six feet nine inches and a half. The wonder with us is, what such men do with their feet, these cold nights.

Health of Boston.—It appears by the Mayor's Address to the City Council of Boston, that by the returns of deaths, Boston is more healthy than it was ten years ago; but less so than it was twenty years since. Twenty-five years ago, I died in every 45; ten years ago, 1 in 38; during the last year, 1 in about 43.

At Greenfield, Mrs. Lydia Moseley, relict of Col. David Moseley of Westfield, aged 93. Mrs. M. for the last 30 years had her grave clothes on hand, and uniformly carried them with her when on a journey to her friends, thereby keeping death constantly before her.

The Long Island Star states that the farm of Jacob Bergen, at Red Hook, two miles from Brooklyn ferry, has been sold for \$500,000. It consists of one hundred acres of land, hilly and sandy. The farm of John Skillman, at the Wallabout, comprising sixty acres, two miles from the Brooklyn ferries, has been sold at \$1500 per acre.

An inquest was held on the bodies of five individuals, (colored) in one neighborhood in Philadelphia, during the 'cold week,' who had all perished for the want of fire and the necessities of life. They had been turned out of their houses for non-payment of their rent, and had sought shelter in a neighboring house.

Call for Damages.—It will be seen that Bishop Fenwick and others, have petitioned the Legislature to repair the damages of the mob on Mt. Benedict. Our six hundred representatives watch the strong box of the Treasury very closely, and we suspect it will be a long time before they will contribute to rebuild a convent.

At Newburyport, on Tuesday last, Mr. Theodore Rounds and his two sons—one aged 13, and the other 13—fell through the ice, and were drowned. One of the sons was heard to exclaim, 'I can hold on no longer,' and disappeared, and the others also lost their hold, before assistance could reach them.

Benjamin Brown, Esq. of Vassalborough, Me. has offered to give \$10,000 towards founding an Hospital for the Insane in Maine, if the Legislature will authorize the establishment of such an Institution.

The Rev. Mr. Davis, a Presbyterian clergyman, was shot by an Indian, about the 1st inst. 14 miles from Columbus, (Geo.) where he resided. Though his wounds are severe, it is hoped he will recover.

Extract of a letter from St. Thomas, dated 16th of December, 1834: 'We have accounts by the mail boat, of there having been an earthquake at St. Vincent's, and report says that upwards of 100 persons perished.'

A bounty of fifteen pounds is granted by the House of Assembly to the importers of European laborers, and emigrants are beginning to arrive at Jamaica, as a substitute for negro apprentices.

The collection taken on Sunday evening at the Old South Church, for the benefit of the Howard Benevolent Society, amounted to \$302.

The New-England Society, in Augusta, (Geo.) celebrated the Pilgrim Anniversary in a very splendid style, on the 22d ult. at the Globe Hotel in that city.

The Delaware on Thursday, was covered with the young and active, skating. Among those enjoying this pleasure, were a number of ladies.

The two splendid colonnade buildings in Broadway, New-York, were sold for \$57,000; No. 614, for \$27,000, and No. 616, for \$30,000.

Deaths in Baltimore last year, 2447; of which 1525 were males, and 1222 females. Colored, 711; viz. 566 free and 145 colored. Over the age of 100, 6; viz. a white woman, aged 115; a white woman, aged 104; a free colored man, 110; a free colored woman, 104; and two colored women each 102 years old. Of consumption 419, cholera infantum 201, still-born 147, cholera morbus 35, small pox 71, measles 77, interperence 34, scarlet fever 143, hydrophobia 1.

Letters for GEORGE THOMPSON must henceforth be directed to No. 22 Brighton-Street, Boston, instead of Ratham.

ANTI-SLAVERY PUBLICATIONS. THE NEW-ENGLAND ANTI-SLAVERY SOCIETY have for sale at their office, No. 46, Washington-Street—

Medals representing British Emancipation, August 1, 1834. 25 and 12 cts. Anti-Slavery Seals, representing the exploring Slave—both male and female. 33, and 18 cts.

Just received, Plaster Paris kneeling Slave in chains. 50 cts. Address of the New-York Young Men's A. S. Society: Just received. 12 cts. The Sin of Slavery and its Remedy—by Eliza Wright. 12 cts.

Four Sermons, Preached in the Chapel of the Western Reserve College, by Rev. Benjamin Green. 12 cts.

THE OASIS, by Mrs. Child, author of the Appeal in favor of that Class of Americans called Africans. It contains the English Protest against Colonization, with facsimiles of the signatures; three copiate engravings, among which are likenesses of Wilberforce and Prudence Crandall; excellent wood engravings, with numerous minor illustrations, nearly all of which were drawn expressly for the work. Among the writers are Mrs. Follen, Miss H. F. Gould, Miss E. H. Whittier, Rev. S. J. May, J. C. Whittier, D. L. Child, and Mrs. Child. Price one dollar fifty cents.

Report of the Arguments of Counsel, in the case of Prudence Crandall, Plaintiff in error, vs. State of Connecticut, before the Supreme Court of Errors, at their session at Brooklyn, July term, 1834. By a member of the Bar. 16 cts.

Man-Stealing and Slavery denounced by the Presbyterian and Methodist Churches, Rev. George Bourne. 6 cts. Bourne's Picture of Slavery in the United States. 50 cts.

Address to the People of the United States by a Committee of the New-England Anti-Slavery Convention, held in Boston on the 27th, 28th, and 29th of May. \$4.00 per dozen—50 cents per dozen.

Garrison's Thoughts on Colonization. G. W. Imvey's Lecture on Colonial Slavery. Injustice and impolicy of the Slave Trade, and of the Slavery of the Africans. Sermon by Jonathan Edwards, D. D. 6 cts. Complete sets of the Abolitionist, 62 cts. Do. bound. 75 cts.

Examination of Thomas C. Brown, at the Chatham-Street Chapel, New-York. 10